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Integralism.

Prof. U. G. Morrow.

EDITORIAL.—Editorial Perspective, Inter-
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Reviews, etc.

Prof. U. G. Morrow.

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PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE,
ASTRO-VIGILUS,

REV. BERTHA S. BOOMER,
LUCIE PAGE BORDEN,

ANANDA T. POTTER,
PROF. O. F. L'AMOREAUX, Ph. D.,

MARY EVERTS DANIELA,
JOHN S. SARGENT.

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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., JUNE 24, 1898. A. K. 59.

Whole No. 291

Personal Experiences of the Founder of Koreshanity in the Promulgation of the Principles of Purity.

OUR READERS will be interested to know something of the experiences through which we have passed during thirty years of effort to promulgate the truth and inaugurate a system of united life, embracing communism and co-operation as specific factors of an integralism which must obtain in practical life as well as in theory. Our constant desire and effort during thirty years of continuous activity has been to give to the world the principles upon which must rest, and in which reside the possibility of so perfecting all human relations as to provide for the happiness of all. To this end we have devoted, and upon this altar we have unselfishly sacrificed, our energies.

We will but incidentally allude to the persecutions to which we were subject during the early years of our devotion to the great cause of humanity. The loss of friends, of social reputation, and of business because we dared declare the truth, were among the sacrifices we endured for truth's sake; but it remained for the last ten or twelve years to disclose to us the utter depravity of the human heart; the soullessness of that phase of pretense which in modern times caricatures the life of Christ the Lord; the hollowness of the boasted virtue embraced in the pretended medium of reform, progress, and virtue,—the daily press, and to fill up the cup of bitterness we have been compelled to drink.

We came to Chicago in the year 1886, and in the very heart of this great cesspool of religious, social, and political vice and most degenerate corruption, attempted to unfold the laws of immortal life, and to urge the purification of mind and body through the renunciation of vice and the incorporation of virtue, as a scientific means

to the given end of overcoming death in the body. We decried that commercial tendency and demand which made socially respectable the manufacture and sale of the causes of debauchery; we denounced unsparingly that great sin of prostitution which licensed sex corruption under the guise of marital relationship, setting forth in unmistakable terms, the fact that sex indulgence for the mere purpose of gratification was as much a prostitution of the principles of life as the same physiological violations under any other guise; and that the mere fact of the application of a man-made law, solemnized by a bloated justice of the peace, had no effect whatsoever, either for good or evil, upon a physiological or a pathological exercise.

Sex waste is the same when indulged in for the gratification of passion, with or without legal sanction. The gratification of the sex propensity for mere pleasure, is in direct violation of the laws of propagation and the laws of life and health. The basis upon which we founded the Koreshan Unity is of a two-fold order—the Virginal and the Marital. The Virginal order is the present highest point of attainment. To enter this order, there must obtain with the initiate a renunciation of the marital life, if entered upon, and the abrogation of the purpose and desire to marry, if yet free from these obligations. When the disciples of the Lord declared their intentions to accept the truth and obey the Master, they left all and followed him,—if we may accept the record of their own assertions: "Behold, we have forsaken *all* [not some things], and followed thee; what shall we have therefor? * * * Everyone that hath forsaken houses, or brethren, or sisters, or father, or

mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold and shall inherit everlasting life."

The above statement of the disciple and the Lord's reply, constitute a sufficient assurance of the fact that one of the essential elements of the early Christian faith was an utter renunciation of every phase of sensuality. Immortality does not exist in man, but may be attained through the renunciation of sensual life and the application of the principles of the Messianic law. Man dies because he is mortal. He will live when he learns and applies the laws of immortality.

The Marital order of the Koreshan System is monogamic and subject to the laws of the land, as they exist. There is no violation of any law, nor is such violation permissible in the Koreshan Unity; but in that order we endeavor by moral suasion to enforce the higher law as pertaining to that order.

There should never be any indulgence of the propagative organs and functions except for the purpose of their legitimate and natural use; any violation of this principle is destructive to, and causes the collapse of the cell and fibre of the brain. The purpose for which these two orders are established, is to provide for these two distinct, essential conditions of society. The Christian dispensation terminates in various qualities of fruit, the highest of which is the order of Melchizedek, or the sons of God. These sing a new song (song means confession) that no man can sing but the hundred forty and four thousand. These are the firstfruits, and are to be redeemed from among men. This fruit is the product of an absolute metamorphosis of those human conditions, the concomitants of sensuality now prevailing.

We gathered from various parts of the country, from Maine to California, a little colony of people who expressed the determination to sacrifice for life. We located our central organization in Chicago, but from the moment of the institution of our work, the reporters of the daily press opened up a fusillade, the power of the opposition against us being stimulated by fusel oil, nicotine, and sensuality, until we came to be regarded as the vilest aggregation of human beings on the top of the soil.

Numerous legal prosecutions have been instituted against us, with great flourish of the trumpet of the newspaper fraternity, all of which, up to date, have been decided in our favor. Whensoever, through malicious persecution, a suit has been instituted, the press of Chicago and the country has heralded it far and wide, with the assumption that a suit would not be brought against an innocent party. We have been viciously assailed by nearly every daily in Chicago, and with comparatively few exceptions they have never attempted any correction of their unjust abuse. All this futile opposition is as a blank compared to the unsavory influence of many we have tried to benefit. We have taken people from social hells, where their lives were inconceivable burdens, extended the charity of consociative possibilities, and they have turned upon us like dogs, without provoca-

tion, to arouse the persecutions of the outside world. We prosper despite it all.

There are persons on the war path against us, who make the claim of having brought into the order thousands of dollars, who not only did not bring a cent into the Unity, but who upon entering, became a burden and an expense, refusing even to assist in the various lines of industry. One party, after living in the Unity for years without ever performing a service, left because she was required to conform to the common rules of the body. Many months after leaving the institution, she placed herself on the court records of Pittsburg, Penn., in the most favorable terms toward us, emphasizing the virtues both of the Founder of the Koreshan System and the people of the Koreshan Unity. After being with us for years, and after having been entirely out of the Society for more than a year, she testified under oath that she never saw anything wrong in the community; yet now, nothing is too vicious for her to promulgate against us. We suppose this is done to curry favor with the Roman church, with which she has reunited. She may have other reasons; this to us is the most apparent.

Another party came to us, declaring that for years she had lived in the most abominable hell with an abusive husband. She brought into the Society a very little of this world's goods; and becoming disgruntled, through her own machinations to subvert the interests and purposes of the order, she found the Society, under the circumstances, too warm for comfort and passed from us, vowing vengeance. While she has been vigorous in her efforts to injure us, her attempts are futile. We pursue the even tenor of our way, and the progress of Koreshanity is marked with brighter and brighter prospects.

Our experience with persecutors and persecutions is only preparatory to our greater work. Our Society is not an experiment. We have had ten years of united life, of discipline, and of progress in communistic relation. Have we been confirmed in our judgment of the righteousness of united life during these years of effort and devotion? By no means; we did not need confirmation in God's truth. We had the satisfaction of knowing before we began the work, that in this line of obligation we would be discharging our duty both to God and man; and in it, fulfilling the law of righteousness.

We have referred to the Celibate order of our Society as the higher of the two relations; namely, the Virginal and the Marital orders. The Celibate order of the Koreshan Unity is not, however, the acme of purpose, desire, and possibility. It is not the highest condition, nor is it the fruitage of the dispensation. It is the stepping-stone merely, to the final harvest of the fruits of the resurrection. The restraints placed upon the propagative function are for the purpose of conserving the elements and energies of reproduction, that through the Messianic law they may be appropriated to the uses of the higher life. The great electro-magnetic conflagration about to consume thousands of people, is

the result of the restraints placed upon the functions of sex. This energy conserved and directed, becomes polarized through the recognition of the Messianic office, and through Messianic appointment and direction, emerges from the present dual existence to the projection of the biune forms that will comprise the individualism (undividedness) of the biune life. This condition will constitute attained immortality.

It will be seen, then, by the foregoing, that the supreme order of the Koreshan System is not attained until after the theocrasis of the central group, and the succeeding conflagration (theocrasis, translation) of the thousands who will, in the biune conjunction, comprise the hundred forty and four thousand sons of God. Precisely as a kernel of wheat when planted, multiplies

at the head of the stalk, the wheat bringing forth first the blade, then the ear, until the full corn in the ear matures, so the Lord Christ planted in his church will become multiplied through the process of regeneration (reproduction, production again), bringing forth himself in the manifest children of the resurrection. These sons of God—the increase of Christ the Lord—constitute “*the coming of the Christ*” in what is termed the “*second coming of Christ*.” the first coming being the Sign, who is none other than Elijah (God the Lord) the prophet, of whom it is declared: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.” His office is not merely to foretell the day of the Lord at hand, but to inaugurate the process of ushering in the kingdom of righteousness.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Interpretation of Astronomical Phenomena.

BY PROF. V. G. MORROW.

EDITOR FLAMING SWORD:—As space will permit only the most condensed arguments of limited scope, there are many points that must be passed over; but for all that, I must dissent from the statement in your heading that I admit inability to “explain the difficulties urged against the Copernican system.” That statement should have been postponed until such difficulties had been presented and I had failed to solve them. I was only referring to observed phenomena which had no bearing against the Copernican system. If there are observed phenomena that militate against it, I will be very glad to consider them, particularly if they make for your system, and can be best solved from that standpoint.

I will now, as above foreshadowed, pass over many minor points to reach the following statement near your conclusion: “There are long lines of conclusions connected with the primary supposition that the earth is convex. None of them will fit the Koreshan System.” Now in this discussion I have endeavored, and I think with some success, to avoid all conclusions that were not amply warranted by observed and indisputable facts. From the fact that the dimensions of the sun, moon, and planets did not change during their passage over us, I conclude that their distance from us does not vary enough to cause perceptible change of size. If they were all in the “sphere of the heavens,” as shown in your central diagram, their distance from the observer would be four or five-fold during passage, and your attempts to account for the constancy of their dimensions not being at all satisfactory, I still rest on the conclusion that the Copernican system furnishes the true explanation.

But another indisputable fact, patent to all, and which bears against your scheme with what appears to me to be overwhelming force, is the fixity of the stars, in their relative positions and distances. If the stars were all spread over the aforesaid “sphere of the heavens,” all groups or constellations would be more or less perspectively distorted and foreshortened except when vertical over the observer. In fact, such foreshortening would reach entire obliteration of shape at the horizon, where they would be seen edgewise, if it were possible to separate their members from the haze of stars consequent on the tangential line of sight. I don’t forget the assumed curvature of the line of sight; but that only apparently lowers the horizon. The laws of perspective would still hold.

Now, I hold that the fixity of the stars—called fixed because long observed to be so—cannot possibly be explained from your standpoint, but can be readily understood from that of the Copernican system. You speak vaguely of “demonstrations” of the earth’s concavity, a hundred times repeated; but I defer comment on such demonstrations until I know how and with what instrumentality they are achieved.—Prof. J. W. T., Salem, O.

THE DIFFERENCES of interpretation of astronomical phenomena that exist between the Copernican and the Koreshan systems of astronomy, can never be settled in the mind of the investigator through consideration of the apparent movements of the sun, moon, and stars. Recourse must be had to some tangible evidence, where optical illusions are not factors of conclusion. Astronomical conclusions must be made referable to some basis; known and demonstrable premises must constitute the groundwork of all conclusions, in a correct system of interpretation of the phenomena of the heavens. We are here upon the earth’s surface; it is tangible, and susceptible of measurement and test. We cannot scientifically consider what is in the heavens, until we know something definitely concerning the shape of the earth.

The Koreshan System of astronomy is revolutionary, and is the opposite of the Copernican system at every point; it is the absolute antithesis; consequently our methods are revolutionary. The two systems are differently constructed, founded upon premises that are exactly opposite in character. The old system is founded upon hypotheses, originated to explain a number of optical illusions; the so called proofs are appearances. The Koreshan System is *not* founded upon appearances, and consequently its conclusions *seem* out of harmony with apparent evidences in the sky. Now this is where our explanations are *not* satisfactory to the mind long educated to believe that the human eye is capable of seeing trillions of millions of miles in every direction into space. The endeavor to treat the Koreshan “sphere of the heavens” in the same way, leads to the discrepancy, which is usually urged as an objection to the Koreshan System.

It must be admitted that if the earth is concave, the phenomena that we observe do *actually* occur within

the earth, and that the convex heavens appear concave above us, and that the stars do move from east to west in the apparent dome, without perspective distortion, about 15° per hour. As neither the heavens nor the earth change shape to suit the many theories about their form, they have always been the same! If we determine that the earth is concave, that eternally remains a fact, just as it has always been; and as no actual fact in the universe contradicts any other fact, the conclusion is inevitable that the correct interpretation of the phenomena of the heavens *must* be in harmony with the basic premise that the earth is *concave*. As to how such heavens would appear, there is no question; because that is patent to all, and visible nightly; for there cannot be two shaped universes in one! If it can be shown that the premise of the Koreshan System is absolutely true, then the conclusion is inevitable that all of the conceptions of the science of the day are fallacious, inclusive of optics and physics. It would be useless to undertake to interpret phenomena in the *concave* earth by fallacious conceptions of the propagation of light and theories of optics, which form a part of the astronomical system which has so far missed the mark as to teach the exact opposite to that which is true. The phenomena of the universe as a cell must be interpreted from *our* standpoint, in accordance with the sys-

—not merely to our record of them on paper, but to the observations themselves, which can be repeated in his presence or in the presence of ten thousand witnesses, with the same results.

The problem before us concerning the apparent regular movement of the stars in the "dome" above us, is specifically one of optics. We hold that the apparent position of an object does not depend entirely upon the actual position of the object itself, but upon the eye and the media through which the substances of light and vision are transmitted. In proof of this, we diagram results of observation made under the surface of water by the writer. On either side of the stream were trees, with shrubbery; in the west, the sun was near the land horizon. Viewed from beneath the water, they presented quite a different aspect. Instead of the circle of the horizon being as we generally see it under normal conditions, almost on a level with the eye, it appeared to be a small circle, puckered in the zenith, as shown in the dotted arc equidistant from the eye at the bottom of the stream; the banks, with the trees, were closed in around what appeared to be the mouth of a wide well, and only a short distance from the eye. The sun itself, in the horizon, appeared almost in the zenith. Suppose, instead of living in the atmosphere, man inhabited the water, and undertook to study astronomy from the



Optical Illusion Resulting from View Beneath the Surface of Water.

tem of optics which must be true if Koreshan Cosmography is sustained by facts. Our *conclusions* must be tested by our *premises*, not by the assumptions of a fallacious system. This is the only proper course to pursue. If our groundwork is false, there is nothing gained by considering any of our conclusions. We cannot fight our battles in the heavens; we parade our scientific facts on *terra firma*; then are we able to change the mind of the investigator concerning the heavens!

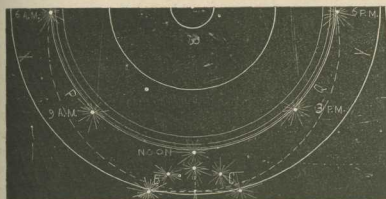
We cannot reproduce in this article the facts of observation which not only "bear against the Copernican system," but utterly overthrow it; that not only "make for our system," but actually demonstrate it. We refer specifically to the observations on the water's surface, made by our Geodetic Staff during the past two years; and the survey of an air line, not tangent to a convex arc, but convergent as the chord of the concave curvature. These facts we have published, and are now publishing in the *CELLULAR COSMOGONY*, our new work on the demonstrations of the earth's form. We place these facts over against all hypotheses in existence, and we challenge the world to test their truth by actual observation and measurements. We have made no vague references to our demonstrations; our evidences are specific. We refer our esteemed friend to these facts

basis of the *apparent* movements of the sun, moon, and stars in the circumscribed horizon above. How absurd would be his hypotheses, and how fallacious his conclusions! No less absurd are the conclusions of the old school astronomer, if his bases are comprised of illusions and not facts. The phenomena of the heavens are optical illusions!

The eye is an optical instrument, receptive to impressions of objects in the external world; the retina is *concave*. A finely attenuated visual energy mentally connects man with his surroundings; radiations of visual energy pass into the atmosphere, touch the objects, and the lines conduct vibrations back to the eye. These radiations are from the center of vision; their limit of extension is the circumference of vision; which is concave to the eye. The eye is adapted to perception of objects at ordinary distances upon the earth's surface; it is a very small organ, and lacks the power of accurate perception of objects at a distance of only a few miles, to say nothing of looking trillions of miles into space! There is a certain faculty of adjustment of the eye, and the range of that adjustment depends upon our experience in the perception of objects remote in the horizon. We adjust the eyepiece of the telescope to suit the distance of the objects; there is the telescopic focus, primarily near the eye, and secondarily, in the range of

landscape of any particular adjustment of the eyepiece. There is a limit to the telescopic adjustment, beyond which all objects, no matter how far away they may be, appear to be exactly the same distance, because in the same focus. There is a limit to visual adjustment, beyond which all objects will appear to be in the same arc, no matter what might be their location within the range of the visual energy. Such objects are not themselves arranged in a circle, but they appear to be so, because of the rapid foreshortening which the one focus imposes. The limit of adjustment of the eye, that is, the distance at which the eye loses the sense of location of the objects, is not very far from the eye. It forms an arc; this arc in the lateral extense is the horizon, and overhead it is the "dome" of the sky. Instead of being a broad expanse, it is a very limited one.

We have endeavored to represent this in the accompanying diagram: A is the observer; XY the earth's surface; PQ, the arc of the heavens; BC, the arc of focal limit of vision, the foreshortened arrangement of all objects above, within the range of the visual radiations. We may illustrate this by referring to the water horizon; the apparent horizon is not as large as the real one. A vessel 100 feet in length in the horizon may be foreshort-



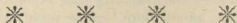
Real and Apparent Positions of the Sun in 12 Hours.—Foreshortened Sky and Limited Visual Focal Radii.

ened to apparently one foot in length. The circle has 360° in its circumference; and every other 100-foot of space in that circle is foreshortened to one foot of space; and necessarily the entire circle has foreshortened, and apparently has been drawn toward the eye, and the amount of the lateral foreshortening is inversely as to the square of the distance of the actual horizon point. Likewise, every part of the arc of the sky is foreshortened,—the more rapidly when the greater distance obtains; every part, whether in the zenith or perceived at the horizon, is necessarily foreshortened as to angular space; and as the foreshortening is the more rapid in the direction of the horizontal, in conjunction with the geolinear foreshortening, it remains that the more distant parts of the convex arc of the heavens, what our friend takes to exhibit the "edgewise" aspect at the tangential point of the visual line, are drawn not only rap-

idly downward, but also toward the eye at an accelerated ratio, and appear at right angles to the lines of vision. The sky at the horizon appears about the same distance as in the zenith; the constellations present nearly their normal shape at time of setting, although there is a little difference, being jammed together a little as they near the horizon; the circle of perpetual apparition is not exactly round, being flattened at the bottom like a large hoop slightly inclined. It requires a longer time for a star to pass over 1° of space near the horizon, than when in the zenith.

The apparent position of an object in this circumscribed visual compass of adjustment, depends upon the angle at which the impressions from that object enter the eye, and that angle depends upon the media that have conducted the rays from the object, as well as upon the position of the object. The scientific method, opposed to the empirical and the hypothetical, is after ascertaining the character of the earth's surface, the relation of the arc of the heavens to that surface, to determine the various angles of direction of light during the night, as compared with the real position of the star, and deduce the indices of refraction on a large scale; to ascertain the index of refraction in the atmosphere of varying density, and then there would be a mathematical basis remaining for ascertaining the refractions of gravity and levity, and how much each has contributed to the optical illusions that have played havoc in the past with accurate astronomical delineation of the heavens as they really are!

In proof of the fact that the eye loses its faculty of perception of the distance of objects, or rather, the fact that there is a limit beyond which it is impossible to judge of the distance of an object, we would refer to a view of the clouds overhead, from 2 to 10 miles distant; they seem to be almost as far away as the sun, moon, and stars. Everything beyond the focus appears to be equally foreshortened and drawn toward the eye, until they arrange themselves into an apparent dome; the limit of the visual focus is not over 100 miles distant; so that whether the sun is directly overhead or setting in the horizon, it appears to be the same size; and the stars in their arrangement in constellations, appear to sustain about the same relation, whether directly overhead or inclining toward the meeting point of earth and sky. We perceive 180° of the arc of the convex heavens in one horizon; there are also 180° in the concave arc of the visual focal radii; and as the impressions in the arc of perception correspond to the arc of the heavens, and as the constellations in the real convex arc are fixed in the sphere, it remains that as the constellations pass over 180°, nearly equal distances in equal times throughout the night, they do the same in the foreshortened reflex—their circle of impression.



The true union of a pure church and state is not only legitimate, but essential to the further progress of the world toward the kingdom of righteousness to be established finally in the earth.

Cause cannot be greater nor less than final sequence. Cause cannot put forth what it does not contain.

There can be no righteous exchange that is not equitable.

The Universe a Living, Self-Perpetuating Integralism.

BY PROF. U. G. MORROW.

WE HAVE received a list of interesting and pertinent questions from an investigator of Koreshan Universology, concerning a number of properties of matter and faculties of mind. Though the replies are brief and concise, the new reader will be able to perceive that Koreshan Science reaches the fundamentals of being and existence, and uncovers the mysteries concerning the great world in which we live. The System is the science of creation and perpetuity of the universe, the origin and destiny of humanity, and demonstrates not only the existence of Deity, but also the laws of his existence and his relation to his creation. God is the climax of progression, the seed of the universe, the involution of all, from which all things, by process of correlate evolution, are expressed; he is the universe in its least form. Koreshanity is the Light of coming ages; the evolution of the primitive Christian system, founded by Jesus, just as the Christian system was the evolution of Judaism, expressed by Abraham and Moses. Concerning the object of the following questions, the author of them says:

As we cannot follow all your measurements, your ascertained facts, your subtle reasoning, and your inductive scientific method, perhaps we could understand Koreshanity better from the deductive, philosophical, or metaphysical method; and this is my excuse for taking the liberty of addressing you these questions.—J. N., Mankato, Minn.

In your issue of June 3, in the "Editorial Perspective," you say: "Millions of people are certain that the universe needed to be created, for otherwise how could it be?" Assuming that the entire universe is our cell-globe, was it created, or is it self-existent? If created, by whom? If self-existent, when did it become self-existent?

The universe is self-perpetuating and is eternal. There never was a time when it was not, and it will never cease to be.

By what principle or power is it self-existent?

The universe perpetuates its existence through its functions of propagation. All life is perpetuated through its seed. There are five kingdoms of universal existence and life—the mineral, vegetable, animal, human, and humano-divine. Each kingdom is perpetuated through functions of propagation. The seed of the alchemico-organic universe is the central sun. The seed of all kingdoms, the climax of being and existence, is the God-man, of the highest kingdom, as was Jesus the Christ. Every seed is a creator; the ultimate seed is the creator or perpetuator of all.

How would you define self-existence?

Self-existence is the attribute of self-perpetuation or power to propagate all of self. The universe is integral, and therefore is self-perpetuating; such is the meaning of the word universe, from *unus*, one, and *verte*, to turn; it turns in itself by processes of its volutions or turnings, evolution and involution, infolding and unfolding in itself.

Is there more than one substance in the universe? If only

one, what is it? Is it conscious and intelligent in itself? Can it be comprehended or defined in thought?

There are two general conditions of substance of the universe—spirit and matter. There are just as many different kinds of matter as there are different forms and conditions of matter. As energy (spirit) and matter are correlate, there are just as many different kinds or qualities of energy as there are kinds of matter. All matter has sensation, and therefore consciousness, —simple or complex in proportion to its experience, which determines its plane of existence. If matter were dead and inert, no alchemical transmutations nor vibrations would be possible. The laws of vibration, sensation, and consciousness of all matter are susceptible of easy comprehension and absolutely scientific definition.

How do we know for certain that anything exists? what self-evident fact or proposition, if any, proves it?

The fact that the objective world exists, is proven through the human senses, receptive to objective impressions; proved by the fact of constant sensations derived from the external world, and the variety of experiences which the objective affords; by the self-evident truth that there is no sensation without motion, and no motion without substance. Spirit or energy alone can produce no sensation; there can be no sensation except through alchemical changes in matter, resulting from the unity of spirit and matter, and consequent transmission of force. These are objective reasons. There are also inherent, subjective evidences. We have loves or desires; if there is in the human heart a single momentum, it is evidence that that momentum will produce its result, and find realization in the objective. Every pole has its opposite pole; the subjective is one pole of being, and the other is in the objective, or the expression of the subjective. There can be no impression without a corresponding expression.

What do we really see when we look at the sky, the landscape, the moon, the house, the tree?

We see the sky, landscape, moon, etc. A finely attenuated visual substance, generated in the cells of the brain which preside over the function of vision, is emitted from the eye and comes in contact with the external world, and we perceive form, color, etc. Koreshan physics and optics are just the reverse of those of the old school, which necessitates the conclusion that we see nothing but the image on the retina of the eye.

How does sensation become consciousness? Is consciousness in existence first, becoming consciousness in the man, like the seed planted becoming again the tree?

Consciousness is from *con*, together, and *scire*, to know; consciousness is knowing together,—the summing up of experience. It is the ultimate of all sensation in any organism or form, the climax of experience. The highest possible sensations resulting from alchemical transmutations in any given form constitute the consciousness of that form, whether in the mineral, veg-

etale or the man. When atoms of hydrogen and oxygen unite sensation obtains; this is the simplest form of mind or consciousness. In the human organism the process is exactly the same; man is more complex, and consequently the consciousness is more complex.

Do we see things as they really are? Do all persons see alike, the same things? If not, why not?

Only the perfect man can see objects in the external world as they really are; we only partially perceive them. The object perceived is touched by radiations of visual energy; we can perceive only so much of the surface of objects as the specific quality of visual energy generated will permit; and as no two persons can generate exactly the same quality of visual energy, it follows that different persons see the same things differently. There are also slight variations as to form, size, color, etc., in proportion as the eye is myopic or hyperopic. We perceive the effect of light upon objects; thousands of other degrees of vibrations which make up the actual exterior and interior conditions of the existence of objects, we do not perceive; some of these are revealed through the ultra-penetrable ray.

Can we think of a time when nothing existed? Can we think of a time when nothing will exist?

Yes; now—nothing is on the outside of the universe. But we cannot conceive of a time when the universe was not, nor when it will not be, because it can never get into a state of nothingness, any more than it could come from nothing.

Can we limit, in thought, the extension of substance (existence)? If so, by what means?

Certainly. Whatever is in existence has form; limitation is a factor of form. The universe has existence, and hence has form and limitation. The universe is composed of substance, and hence beyond its limit there is no substance. Its environ is the limit. It is impossible for the mind to conceive of the extension of substance throughout an infinity of so called space; one cannot conceive of the universe except in limited form.

Do time and space really exist independently of our sensation and conception? If not, what is the real, ultimate, absolute thing existing?

Time and space belong to the objective world, not to the subjective; there is neither time nor space in the spiritual world. There is no time nor space apart from the universe. Time is the measure of existence as to succession of changes or experiences, while space is the measure of existence as to form. Time in the human world corresponds to space in the alchemico-organic world. The ultimate is not absolute; the seed is the ultimate of the plant; God is the ultimate of existence; science, the ultimate of truth. The absolute of space is at the interior termination of all perpendiculars. The absolute of time is the point between the culmination and the beginning of certain cycles of uni-

versal experience. Every part of the universe being related to every other part, God to man, the sun to circumference, etc., there is no absolute thing in the universe. Considered an integrality, the universe itself is absolute.

You say there is nothing beyond the golden circumference of the earth. How would you define nothing?

The definition of the word nothing is that it is the opposite of that which exists; it is nihility, non-existence. It is the utter absence of entity, quality, extension, property, attribute, or measure of anything. It is not susceptible of being described, defined, or conceived, and cannot be thought of. It is not vacancy. It is not a blank; it's nothing. See article in October, 1896, *Sword*, "What is on the outside?"

What is the ultimate destiny and purpose of humanity, according to Koreshan philosophy?

The ultimate destiny of all effect is cause; man evolves, and must again involve. The ultimate destiny of man is to return to the state of perfection,—the Godhood. The purpose of all the mutations and experiences of humanity is the perpetuation of the universe; it is to exist, to be. It is one great system of life, being, and existence, a gigantic system of co-operation and mutual relation of every part with every other part, for the fulfilment of desire, the satisfaction of all inspiration, with constant change, the realization of new experiences, the effects of attraction and repulsion, death and resurrection, the obliteration and recurrence of memory, etc.

What will be the true configuration of man and woman twenty millions of millions of years hence?

The same as it was twenty millions of millions of years ago. In cycles of 24,000 years, man progresses to perfection, and retrogresses to imperfection and mortality. He was perfect 24,000 years ago, when the sons of God were in manifestation, as the biune or immortal men. Man rises and falls, reaches heaven and descends to hell; but the human species is fixed; man will always possess the same general form that he possesses today.

What will be the appearance and condition of the earth, inside and outside, in that remote age? Will it be frozen, or perhaps a cinder? Will "the stars fade away, the sun himself grow dim with age, and nature sink in years?" Or will it be more and more illuminated and spiritualized?

The changes in the universe are concurrent with the changes in humanity. The universe is now imperfect; in the Golden Age it will reach perfection, and there will be no night in the physical cosmos. After thousands of years, it will again relapse into its present condition. However perfect it becomes, it is none the less a material and physical cosmos than now. The universe will never change in its general characteristics, but will continue forever to perpetuate its form through its present functions, as it has eternally in the past. Twenty millions of millions of years from now, it will be as it was twenty millions of millions of years ago.



Religious systems founded upon false interpretations of Scripture may rise and fall, but the truths of the Bible are eternal.



The universe, as an alchemico-organic dynamo, is a perpetual, self-reconstructing, and self-sustaining form and order.

In the Editorial Perspective.

BY THE EDITOR.

THE TRANS-MISSISSIPPI Exposition at Omaha has two unique features for a show of that kind: Hell, with subterranean dungeons, fires, bake-ovens, with the devil, imps, and ghosts, is represented; and above the surface in some towers, up the golden stairs, are beautiful palaces, where choicest viands are served by angelic attendants. This reminds us of the peculiar situation the world is in. The people have experienced so much of the real, genuine hell for several thousand years past, that they have forgotten they are *in* the infernal regions! Man does not know where he is today; it is one of the blessed protections of nature to alleviate suffering—not in mitigating the pain, but in deceiving as to the purpose of it. We are right down at the bottom of hell now, and every last man we see, from the President down to the lowest and worst villain in the city slums, is an inhabitant of the "hot place" the preachers talk so much about. The coming great struggle is for the purpose of remodeling hell to make it fit for the residence of a remodeled humanity. Hell is simply heaven perverted. The human mind cannot imagine a hell's hallucinations, tortures, anxieties, wretchedness, illusions, deceptions, devilishness, fraud, corruption, death, sensuality, and greed to be any more real and terrible than they exist right here in the tangible hell of human experience.

Light is the opposite of darkness; heat is the opposite of cold. As related to temperature, there can be but the two extremes—there can be no more than two. The light of the mind is the illumined intellect; the darkness of the mind is ignorance. The mind that is not illumined by the truth is in darkness, and cannot see anything in the universe in its proper relation to the whole. Koreshan Science is the exact opposite of all popular conclusions; there is no exception to this statement—the system is not in harmony with the old schools of so-called science, religion, or economics, in any particular. The peculiar situation which forces itself upon the thoughtful mind is, that the world is either full of light, that the majority possess the truth, and that Korshanity is the rankest fallacy and grossest ignorance in the universe; or else the world is full of darkness, and mental and commercial chaos, and the Koreshan system is the absolute truth. Which is it? If the modern so-called scientific systems are true, they should disclose to the world its mysteries. They have failed; Koreshanity succeeds.

Neither the modern church nor the modern reformers cry out against the gigantic and corrupting evils of the hour. They say nothing about the reckless, wholesale, and universal dissipation of sex energy through the various forms of prostitution, sensualism, and social vice; the poisoning of the system by narcotics; the use of narcotics and stimulants in the endeavor to compensate for the depleted nerve energies; the wastes necessitated in the conduct of business under the competitive system; selfishness in the pulpit and pew; the general greed for money; the accumulation of millions by the millionaire, and the consequent physical and mental suffering of all those who are enslaved to the grinding monotony of the business of the aristocrats of the church itself! The great system of hypocrisy and corruption will fall during the impending revolution; for the vengeance of Justice will fall where it belongs, and its blow means death to oppression!

"If the devil is a fallen angel, might not all the angels, and even God fall? The whole story is an old superstition." Is the whole story superstition because it involves the conclusion that

the Almighty must fall? Is the story of the plant superstitions, because the withered flowers suggest that the seed also must die? The seed is the creative pivot on any plane of life that produces it; it can reach its fatherhood only by falling into the ground and experiencing death and corruption. Jesus was the seed of humanity—a scientific conclusion, a universal necessity, and a demonstrable fact. He was the Almighty, and fell into humanity through the dissolution of his personality while he was yet alive, that he might perpetuate his own life and that of humanity. The science of the existence of the Almighty is rational, without any spooks, or ghosts, or any modern so-called religious or scientific superstition.

A number of so-called mental scientists or metaphysicians conclude that they are going to live right on without dying, because they have reached the conclusion that there is no use in dying, and some are asserting that they are already immortal—already resurrected; that even though they are still sick, they assert that they are well. We do not desire that kind of health nor that sort of immortality. The attainment of immortality is a rational undertaking; it means the application of the laws of life; it can never be reached without reversing the present order of existence. Men are mortal because of dissipation of the energies of life; they can become immortal by conserving and properly directing the sex energies they now waste. Perhaps this is a little harder to do than to imagine one is never going to die, regardless of what to do.

An exchange starts out with a little assumption as a premise of conclusion, and see where it leads: "The fact that there is no logical proof of a future life, is good proof that there is none." Some people even deny that there is no present life, and we cannot reason with them; but the above seems to involve the admission that at the present time, we are. We would like to know what there is in the universe or out of it that will stop life and existence, and cause the universe to cease to be, in the near or distant future. The fact that there is a present life is proof that there will be future life of some kind,—the life that we now have or that which is susceptible of being evolved from it. The editor of the paper quoted advocates a future life when he promises his next edition.

There can be no such thing as the reform of society without the reform of the individuals who compose it. As long as man is corrupt to the core, society will be rotten through and through. All the modern reforms take it for granted that man is morally and religiously sound, and that restoration of equity consists simply in adjustment of political and economic affairs. It goes further than that; no matter how perfect an external system might be, it would be worthless unless the religious, moral, and mental faculties of man are in harmony with the system. The more perfect the system of government, the more restraints would fall upon the lawless. True reform begins in the mind of man.

It would do you no good in your present condition to know what you have been in the past embodiments, for three reasons: First, if you are just the same as you were, it would prove that you have not progressed; secondly, if you have been something great in the past, you are not that now, and you would be doomed to disappointment; and thirdly, after progressing a few thousand years, judging from your present condition, the shades of hell and hideous memories of the infernal regions would be near enough to frighten you into paroxysms! Don't live in the past, nor in the future; you can only attend to the present.

The Messianic idea is becoming quite unpopular—especially among those who think they are so close to perfection that they do not need a Messiah. There are thousands of minds that conclude that they already have all that is necessary to reach the higher spheres of human consciousness and thought—that they can obtain the truth without any assistance from any other mind; at the same time they run to mediums, from week to week, because they cannot pierce even the lowest and most accessible spiritual spheres! Strange, isn't it?

Owing to the manner in which images are implanted on the retina of the eye, the so called scientists are not sure if the things we see are not upside down. Of course what *they* see is *inverted*. For instance, they suppose that the habitable surface of the earth is outside the shell; and that men's heads are pointing in the opposite direction from where they really are. Their sense of perception is perverted, and their every conclusion is as far from the truth.

Too enthusiastic reformers meet inevitable disappointment because of the slow work at reforming people who have to be shaken out of sleep and warned of their danger. Best way is to work the field as you find it; people who are awake and *searching* for escape are the only kind meriting attention; the others deserve to suffer the consequences of indifference to truth; it could do them no good.

If you think you are just right in your methods of living, and that all that is lacking is for truth to come along and *fil* you snugly, you are as badly illusioned as any inmate of the insane asylum. Anything claiming to be truth that does not impel imperfect humanity to do a few things that they do not want to do, is not truth!

It is a universal impression that honesty and business under the present competitive system, cannot go hand in hand. Dishonest tricks in trade are not compatible with moral progress. The hellish competitive system compels the merchant to cheat and defraud his neighbor, in order to obtain sufficient margin to pay his bills.

Many people are content with the present conditions of the world, just as were the southern slaves previous to their emancipation; they were content to obey their masters. Now, as then, such contentment comes from ignorance of the existence of their enslaved condition.

A system that is not capable of changing the mind, the conceptions, beliefs, and desires of a man—that cannot change every fibre of his being and mold him into a new form right here in the earth, is not the system that is capable of leading man to immortality.

No nation can exist on the strength of what it has been; the future depends upon the present. Spain is a back number; it lives in the chivalry of feudalism, and has passed into decay.

The stretchers connected with modern war engagements, are not the proper kind to bear away the wounded; they are newspaper stretchers—they lie about the battlefield.

Men who suppose that God is nothing but ether, pervading all space as the divine intelligence—thinking ether, have been breathing too much of the devil's laughing gas!

Only those who through desire are putting the necessary ingredients into the mental crucible, will be able to coin true conceptions of the truth.

The real place where reformation is applicable is in yourself. If you cannot stand it there, you would rebel against the actual reformation in society.

We advocate the single standard; that standard is not gold, silver, nor paper, but the value of labor, the performance of uses to the neighbor.

The great insurance companies of the world are founded upon a false money system; they insure a man's death.

The Spanish-American trouble has resulted in the greatest newspaper war on record!

The yellow journals color the war news.

Query, Chat, and News Departments.

BY THE EDITOR.

The Mosaic Theocracy was a Type.

Will you please explain the following queries: (1) If Theocracy is the only true and satisfactory form of government, and the true pattern was given Moses, why was his government not a lasting success? (2) If under Moses it was not successful, what reason is there for believing it would be under any leader today? (3) In a recent number of *the sword*, you advocated the blowing of Spain out of American waters. On what grounds do you base your teaching—that of Jesus, of Moses, or both, or what? (4) Why did Jesus reverse many things given forth by Moses? Please explain Matt. v. 38-46; xxvi. 52; 2 Cor. x. 4 and Eph. vi. 10-18; as related to the question of war. (5) If translation (theocrasy) is your teaching, and that absolute demonstration is the ground upon which all systems are to be tested by those in quest of truth, then where or to what does Koresnity point those who are thus seeking to know?

(1) Because Moses was a typical man, and his government was only a foreshadowing of the great Theocratic government

to come at the culmination of a 24,000-year-cycle. Moses was the visible God of the Jews, and only partially expressed the divine mind; his government was only a partial expression of the perfect system; the Mosaic Theocracy was adapted to the genius of the Jews, and not to the whole world. (2) The evidences that the antitype is always greater than the type. The un-matured fruit is evidence of the coming of the time of ripening. Concerning the coming and the success of the Theocracy about to be established, we have the evidences of the signs of the times, the prophetic delineations, and the legends of all peoples; the science of organic unity, as expressed in the form and function of the universe, corroborated by the entire Bible. The time is ripe; at a proper time a thing can be a success, which, tried a century before, might have been a failure. (3) Koresnity is founded upon the facts and laws of

the universe, and not upon the teachings of the past; that is, we do not appeal to anything that has been said in the past, in demonstration of any point of doctrine or conclusion. We speak from the standpoint of the knowledge of the destiny of nations, and where the vengeance of justice will fall. America is to be the seat of the world's future government, and the forces of destiny are paving to its establishment. The Jews were the channel through which the mind of Deity progressed from Abraham to Jesus; the Almighty was in them, and war and bloodshed were righteous for his protection. Whatever means justice employs to punish corrupt nations and institutions, is righteous. We do not advocate war and revolution; we simply recognize the inevitable. The Almighty in the past has not only directed warfare, but has actually engaged in it; there has even been war in heaven. In times of the Golden Age, when

humanity enters upon a new experience, war would not only be wrong, but entirely out of place; *now* it is a necessity. (4.5) The typical law of Moses was for the Jews in the typical dispensation. With the pouring out of the life of Jesus into the church, there began an age of mercy. The teachings of Jesus to which you refer were addressed to the apostles of the early church, and were applicable to them, for the simple reason that he desired to pivot their minds in the spiritual spheres, because he was to enter the interior spheres of the minds of his followers; they were to become passive in the natural and positive in the spiritual. (6) It depends upon the ability of the mind to comprehend the truth. There are some things that can be known absolutely by a process of reason; a man can easily comprehend why two and two make four, but an animal could not comprehend it. The mind capable of comprehending all facts of the universe would require fewer evidences of the form and function of the universe than the mind which can neither analyze nor synthesize. The less capable the mind is of grasping the truth, the greater number of external evidences required to convince. As all truth is divine, it cannot be comprehended by those whose desires make it impossible to perform its uses. In time, as the Koreshan System progresses in the world, every man will come into contact with just the evidences that are necessary to demonstrate to him that the System is true—but every class of mind in its order. Those who desire to know at the present time, can take our premises and apply logic and reason, and reach true conclusions; they will come into possession of the science or knowledge of truth; analogy, analysis, synthesis, comparison, and contrast, are principles of reason and logic, which, applied to a demonstrated fact or premise, afford the only means of *knowing* the truth until it becomes subjective in us.

Alchemical Fires in the Earth's Shell.

Please answer the following questions, and oblige a subscriber: (1) In drilling an artesian well, I find hot water. What causes the water to be heated? (2) What is the ratio of increase of heat as the depth increases? (3) What would be the result should I approach or pass the middle of the earth's crust? (4) What is your theory of volcanoes? (5) Why is there no gold or copper in Arkansas? There are all the usual stains accompanying these metals.—S. H. C., Kingston, Tex.

(1) Water from great depths is heated from subterranean fires, and sometimes from alchemical solutions in the water itself. Theratio is supposed to be about 1° for every 50 feet; but such is not always the case. The Calumet copper mine shaft at Calumet, Mich., one mile in depth, is only about 25° warmer at the bottom than at the

top; but in the artesian well at Pittsburg, Pa., one mile in depth, drilled for scientific purposes, the ratio is about 1° for every 50 feet. (3) The heat is greatest in the alchemical fires themselves; it decreases both above and below the places of combustion in the shell. As to what the result would be if a hole were drilled below the middle of the shell and the air forced down, would depend upon what substance the air came in contact with; the effect would be abnormal. (4) Volcanoes are outlets of great subterranean combustions in the geologic strata of the earth; these fires are at points of the greatest chaos in the earth-matter above the mineral strata. They are where the ofal, waste, or refuse of the physical universe is consumed and transformed for use on other planes. The volcanoes at the surface are vents from the great fires beneath. (5) The reason there is no gold in Arkansas is because the soil in that area does not possess the necessary ingredients for the making of gold in nature's laboratory. The elements of the soil have not progressed sufficiently. The fact that the stains are there, would indicate that in the future gold and copper would be produced.

Propagation During the Golden Age.

(1) Are we to understand that generation is always to continue, and in about the same corrupt and evil way, while regeneration takes place, and in the same time? (2) What is meant by "And there was war in heaven"? (3) Also by "And there was silence in heaven for about the space of a half hour"?—C. L. J., Floyd, Pa.

(1) You have perhaps mistaken the time of the period of regeneration. Jesus the Christ was generated, and the book of his generation was from Abraham to Joseph. The regeneration has taken place between Jesus' time and now; he was sown in humanity, and the death of that seed was during the age. The "new birth" is another thing—that will take place at the end of this dispensation as a result of the regeneration. During the Golden Age there will be two general classes of humanity,—the mortal and the immortal. Propagation of the mortal man will then be subject to the laws of astro-anthropology, and sex relations will be solely for the purpose of procreation, and not for sensual gratification, as in the present world or dispensation. All of the different classes of humanity that are in the world today have always been, and will always be; but during the coming age, even the lowest class will rise to a higher plane of mortality. (2) War in heaven is the contention of powers in the spiritual world, at the time when the powers of hell usurp authority in heaven. (3) Silence in heaven means conjunction; means that a power has become victorious, and others over-

come. The "half hour" is one half of an hour of a great cycle, and amounts to hundreds of years.

A Word From Blodgett.

EDITOR FLAMING SWORD:—I thank you for publishing my criticisms. I also wish to say that I do not object to your disrespect. I do not have it in my heart to deprive you of your only weapon of defense. However, if I am to proceed, you must allow me reasonable room for doing so. I shall not want to write any article longer than the one you have already given place to; but to ask me to confine myself to 500 words, is saying you fear you will get more from me than you want—is a virtual invitation to dry up. I can take the hint.—SAMUEL BLODGETT.

We fulfilled our promise when we published what Mr. Blodgett proposed should be scientific arguments. Our readers are judges of the character of the matter to which we replied. We don't want any more like that!! Neither we nor our readers will tolerate stuff extraneous and impertinent to the subject, nor the lack of courtesy due to us and to this journal, in which he asks space. We did not suggest that he quit; has he found a loophole, and desires to retire? Any time he has anything good to say, and wishes to say it in the space of 1,000 words for each article, we will make him a special grant for argument. Let him proceed! We would enjoy better grammar, stronger arguments,—in short, we are in the business to *fight*, not to *quarrel*. We are looking for a genuine gladiatorial combat, in which it would be to our honor to conquer. Next!

IN SWORD, July 17, page 11, half way down middle column, instead of "when the sun is in Aries," read, "when the sun is in Libra, and the moon is in Aries." The error occurred in transcription of shorthand notes, in which the matter was originally composed.

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The Flaming Sword Warmly Welcomed.

I wish by all means to be continued on your list. I want two copies of the NEW GEODESY. I will not attempt to tell you how pleased I am with THE FLAMING SWORD; it's great. I am much interested in the futile attempts of your opponents to overthrow the Cellular Cosmogony. I am informed that a woman living in Denver has written to Prof. T., of this city, crying Dr. Teed down as a villain, and begging him to combat and destroy you. I hope she will impel the Professor to greater efforts. It would be great, by this liking to defeat you in argument. This woman ought to know that the Bible says: "When a man's ways please the Lord, he maketh even his enemies bless him." If you want to be amused at an example of nothingness, get to see the May number of the *Christian Science Journal*, and read Mrs. Eddy's article on war.—F. E. W., Salem, O.

I was very much disappointed when I received THE FLAMING SWORD of June 10, as I expected to hear something further from Mr. Blodgett; but he probably is studying his geometry lesson, and has not had time to write an article in so short a time. I am anxious to learn his "simple and inexpensive way by which I can settle the matter for myself." What has become of the fellow who saw the sun shining on the ceiling of his room? He and Mr. Blodgett should get a hustle to on themselves if they wish to secure the \$1,000 prize in time to celebrate the 4th of July this year! Send me one of the new books, the CELLULAR COSMOLOGY for the 25c. enclosed.—S. L. B., Princeton, Ill.

The World's News.

Wednesday, June 15.—Great fleet of transports with 15,000 soldiers, finally leave Tampa; newspapers in chagrin over the ten days' delay; troops bound for Santiago de Cuba.—Sampson's marines on land at Guantanamo attacked by Spanish troops; Spaniards repulsed with loss of 15 killed, 4,000 soldiers under Gen. Greene, second army of relief for Dewey, sail from San Francisco for Manila.—Insurgents in both Cuba and the Philippines are gaining ground.—Collapse of Leiter creates ripple of sensation in Europe.—Last dollar of Leiter's deposits attached for debt.

Thursday.—Spanish soldiers at Guantanamo again attack U. S. marines; Cubans under Gen. Laborde co-operate with U. S. forces and kill 40 Spaniards; marines still holding fort.—Unconfirmed report from Madrid that Blanco is authorized to exchange prisoners with Sampson.—Blanco gets food from Mexico via Island of the Pines.—Lower house of Congress favors Hawaiian annexation.—Populist convention at Omaha.—25,000 children picnic at Washington Park, Chicago.—1,600 members Chicago woodworker's union out on strike.

Friday.—Newspapers patch up fabrications of last week by announcing that conflicting reports of Tampa army were to deceive the Spanish government.—Santiago bombarded for third time; time elapsed is utilized by Spaniards in rebuilding what was shot down.—Texas, Marblehead, and Saurance resume bombardment at Guantanamo.—Government chartering more transports.—Mile stampede at Tampa; several soldiers killed.

Saturday.—Reported friction in war department; newspapers will deny it tomorrow; Gen. Miles leaves Tampa for Washington to help patch up breaches.—Dewey and insurgents attack Manila; family of Spanish Governor General Auguste reported captured; Auguste resigns; Spanish forces in Philippines much weakened.—Newspaper war prophets becoming unpopular.

Sunday.—Denial published that war department has internal troubles.—Reports say McKinley finally concludes to do something to push the war.—Newspapers have Shafter's men at Santiago.—Sagasta planning for dictatorship to protect the crown.—Newspapers have Spanish proposals for peace and Spanish continuance of the war, on alternate days; somebody ought to find the South pole for newspaper diversion.—Germany friendly to U. S. again; now Japan is puckered.

Monday.—Spanish soldiers line the shore at Guantanamo, and prevent landing of U. S. troops; shells from Vixen and Texas clear the coast.—Blanco will not release Lieut. Hobson on exchange.—Gen. Miles, after kicking on having to lead army to Cuba, gets a better job to Porto Rico promised in July.

Tuesday.—Gen. Shafter and admiral Sampson meet Cuban Gen. Garcia 12 miles west of Santiago; confer as to plans; insurgents will co-operate with U. S. troops in expelling the Spaniards.—Gen. Blanco shot by Weyler enthusiast; not fatal; would-be assassin caged at Ft. Morro.—Yesterday's newspapers had plenty of food in Havana; today they took it all away and thousands of people are destitute, and re-concentrados die on the commons.—50 people drown at launching of warship Albion at London.

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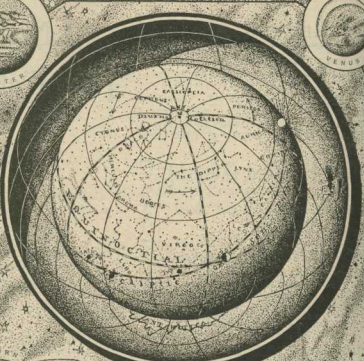
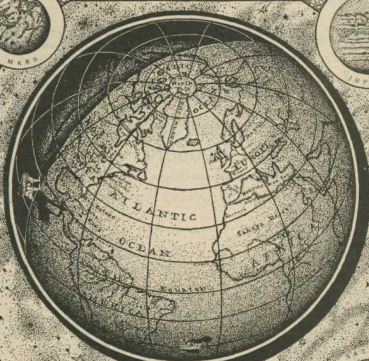
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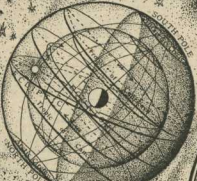
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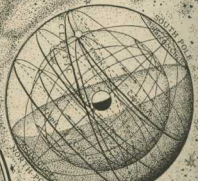


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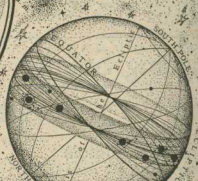
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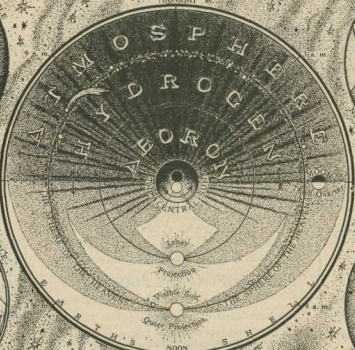
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